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WEEKLY REVIEW.

—Says "Gelert" in the *Times of India*:

"I am amused to find that one of the periodical crusades against modern extravagance has just been started. Miss Emily Faithfull and Lord Shaftesbury appear to be the leaders in the present protest, which, I prophesy, will end as all its predecessors have done in—nothing. They talk, these earnest reformers, of inculcating the great lesson of thrift upon all the children of the country, and they talk nonsense. Thrift is a very excellent quality in man or woman, but it comes by nature, not by training."

There is a good deal more of the same sort. This writer gives us dreadful pictures of English society, but has a vial of wrath and contempt for any one who proposes a reformation. We, with all our heart, wish well to those who would exert themselves to save the rising generation from the prodigal and profligate habits now prevalent. One would conclude from the idea above broached, that we had lost the art of communicating moral ideas to the young, and had only left to us the power of developing their intellects. The English nation owes much to thrift, and if this be thrown overboard, the downfall of the nation is a mere question of time. Thrift means self-control, prudence, foresight, stability, and probity. It is, we fear, a fact, that the moral is being rapidly driven out by the intellectual, in our modern education. As the sowing will be the reaping. But we affirm unhesitatingly that there is nothing the mind of a child receives more readily, than moral and religious instruction, when imparted sympathetically and wisely.

—The remarks that we append are from an article in the *Times of India*. The writer seems to have taken up his pen for the purpose of calling attention to the development and tendencies of the Ritualistic party in the Church of England. But with a judicious horror of being thought a partisan, he takes good care to throw a stone at each particular branch of the church, so as to secure to himself the meed of absolute impartiality. The only thing that he seems to admire is his own lordly position of intellectual disdain for all religious convictions. For our own part we have a different idea of what constitutes intellectuality. We do not believe that there can be genuine intellectual development unless there is the corresponding development of the spiritual nature. And especially do we believe that the man whose spirit has most communion with the Divine Spirit, will be most likely to have his intellectual powers in healthful development. God is not wisdom or knowledge or power, but he is love; and his wisdom, knowledge and power are so many means by which the ends proposed by infinite love are reached. In the presence of such a description of charity as we have in the 13th chapter of 1st Corinthians, mere intellectuality must hide its diminished head. He that is spiritual, judgeth all things, says the apostle Paul. We shall certainly attempt no reply to our contemporary; one would have to dance round the whole circle of Christian belief to meet this very impartial cannonnading. But is there not a little bit of bondage in the feeling that it will not do to denounce some form of growing error without at the same time launching out against all other commonly-held religious ideas? The concluding remarks on the article in question are as follows.

"We have certainly no hostile feelings towards those amiable and generally blameless persons of both sexes who are in the habit of confessing to the Cowly Fathers or the Cathedral chaplains. We hope, indeed, that the practice does them some good, and we are far from believing that it does them any serious harm. but we cannot forget that a large amount of public money is paid annually in this country to persons who are teaching a kind of religion that simply exasperates a large portion of the English public, and makes Christianity itself an object of contempt to those who take an outside view of it. Now clearly this is not an object which any reasonable Government can pursue. The only object which a Government can have in view in lending pecuniary support to a particular creed, is the moral improvement of its servants, and this end is not attained when the religion taught is in flagrant contradiction to the moral conviction and experiences of the majority of laymen. There are, probably, many persons in India to whom clerical teaching and guidance are a necssity; and such persons are now practically prevented from combining to secure this advantage by the protection afforded from the public funds to a particular clerical school which is becoming more and more conspicuous for its reckless fanaticism, and its utter want of consideration for the feelings, the convictions, and prejudices of Englishmen."

—We have much pleasure in acknowledging receipt of the Report of the Young Men's Christian Association of Bombay, for the last year. More than three years have now elapsed since the formation of this association, and it can be confidently spoken of as a success. It has been guided into paths of usefulness which perhaps no other organisation could have undertaken. Mention is made of a Bible Class conducted by Mr. Simpson and by Mr. Maclagan, that has been very useful. The weekly meeting and the Sunday School at Parell have been kept up, and with encouraging results. We have had occasion more than once to refer to the very interesting and important work carried on in the harbour, under the auspices of this Association. All through the last cold season and up to the setting in of the monsoon, the meetings were largely attended not only by the seamen, but by the officers and captains. Mention is made in the report of a meeting started in the Am. Miss. Chapel for the benefit of persons living at Oomercary. Mr. J. N. Hawkins has been lately appointed Joint Secretary.

—The prolonged campaign of English engineers against Indian floods, carried on for more than twenty years with admirable perseverance and enormous outlay, has witnessed the constant defeat of the engineers. Year after year our attention is called to the magnificent and massive bridges erected anew over this or that river, and from the description we persuade ourselves that now at last we have something that will be able to defy the utmost fury of the swollen waters. But when the monsoon comes on in its strength, we quickly hear the report that some of the spans of our grand bridges have been carried away. We do not know how many times the splendid structures that span the rivers of Gujarat, have been rebuilt or how many times the original expense of their construction has been multiplied; but the saddening result always is that the floods triumph and English engineering is baffled. There is something exceedingly humiliating about this. Are we on the wrong track? Are we too conservative? Too prone to suppose that things can only be done after the fashion taught in the schools and colleges of old England? Years ago, though not professionally entitled to say any thing on the subject, we ventured to submit that there was a way of preserving our railway lines from the action of Indian floods that had not yet been tried and which perhaps deserved to be tried. Our proposal was to carry the railways under the beds of the rivers. The beds of Indian rivers are not very much above the ordinary level of the land, for the action of the flood is to elevate the bed and the banks too from year to year. The columns on which the Nerbudda bridge rests descend from 25 to 40 feet below the bed of the river. A descent of one foot in a hundred for a mile or two on either side of the stream would give the necessary incline. The presure from above on the tunnel would be only that caused by the weight of the water, not to be compared to the pressure exerted by the swollen flood upon a bridge laterally.

—Mr. Bright does not expect temperance legislation to make progress until the Permissive Bill is abandoned. We confess that we differ from him. England has already accepted the principle that the legislation of the country shall be determined by the majority of voters. And what does the Permissive Bill propose but that when the majority of voters in a place decide to withhold permission to sell intoxicants in that place, such permission shall not be conceded? Such a law would of course be an interference with the pleasures of individuals, but under the present condition of circumstances, there is a much greater interference with the pleasure of individuals. The liberty to drink granted to individuals, is simply a liberty to make war upon the tranquillity and comfort of the community. The well-conducted citizens have to provide hospitals, poor-houses, goals and lunatic asylums for the devotees of drink. What a blessing would such a bill have been to India, if passed a generation or two ago. The inhabitants would have been enabled to arrest the deadly advance of the liquor-seller, who has availed himself of the sanction of the state, and penetrated to the remotest parts of the country.

—Mr. E. Jenkins, in the House of Commons, July 5th, moved for a Royal Commission to enquire as to the teaching and practice by clergy of the Church of England, of doctrines and ceremonies not authorized by the church or contrary to the laws and usages of the Church as by law established. He was opposed by Mr. Beresford Hope and others. Mr. Mowbray thought that the step proposed was of so strong a character that it should be taken only under circumstances of paramount urgency, and after all other expedients had failed. And have not all other expedients failed? The Bishops have failed; the Ecclesiastical Courts have failed; the Privy Council has failed; the press have failed; Church Associations have failed; what remains but disruption or disestablishment? What, we wonder, would constitute a case of paramount urgency? The fact is that the majority of the House of Commons are characterized by indifferentism in matters of religion, and while they may dislike or despise Ritualism, they are even less inclined to Evangelical religion, or to any thing that brings men under uncomfortable obligations. Meanwhile, the weekly exposures of scandalous immorality in English high life fill the columns of the papers and appear to afford delectation to the mass of newspaper-readers.

—There was a meeting of the Temperance League on Tuesday evening last, at the Y. M. C. A. rooms. It was well attended. There was a sprinkling of Natives in the audience. Capt. Oldham presided. A number of Temperance Hymns were sung by a practised choir. The speakers were Dr. Blaney, Dr. Arnott, Rev. Mr. Blake, the

chairman, Mr. J. Brown and a Parsee gentleman. The addresses were exceedingly good. Dr. Arnott made some very suggestive and important remarks about the way in which alcohol predisposed the system to disease of various kinds, and upon its hereditary influence. This last is an aspect of great significance, and comparatively overlooked. We ourselves have known instances of men dying fearfully from the effects of intemperance, and the children as they grew up, undeterred by the terrible chastisement which the parent had brought upon himself, one after another ran the same course and found, one the grave of a suicide, the others drunkards' graves.

—From a copy of the Report of the Church Mission Society's work in Western India for 1877, we learn that 31 adults were baptized at the different stations, of whom 21 at Aurungabad. The number of communicants is 467, of whom 150 are at Aurungabad, 154 at Nassick, 65 at Bombay, 42 at Malligaum, 31 at Kurrachee, 21 at Booldana and 4 at Hyderabad. The Mission staff has been somewhat reduced by the return to Europe of several missionaries. Some of these expect to return. The Rev. Mr. Robertson has retired from the Mission with which he has been so long identified. Mr. and Mrs. Robertson will be long and affectionately remomered by those who knew them here. The Pastoral aid Fund of the Girgaum C. M. S. Church amounted last year to Rs. 3265. A number of interesting facts are mentioned in the reports of the different missionaries, some of which we shall probably transfer to our columns.

—On the 16th of June last, at the Meth. Episc. Church, Falkland Road, a Parsee lady, named Manekbai made a profession of her faith in Christ and was baptized. She was subsequently married to Mr. Ruttonjee M. Mehta, a converted Parsee. Mr. Mehta became an avowed follower of Christ early in 1873. He is a local preacher in connection with the M. E. Church, though he supports himself by secular work. The baptism we have just mentioned above is, we believe, the first instance of the public profession of Christianity by a Parsee lady.

—Mr. C. M. Dewey has been informed by the G. I. P. Railway Co.'s Agent that the dismissal of the criminal charge lately brought against him, is not sufficient to justify his being reinstated; he must prosecute the informant for perjury, and in that way vindicate his character. He is accordingly taking steps to do so. We must say that we fail to see the justice of such a position on the part of the Railway authorities. There has been a signal failure to prove that Mr. D. has not been a faithful servant of the Railway Company; why should the Company treat him as they would if he had been proved guilty? Has he not sacrificed enough in the endeavour to establish his innocence? In this case, a Hindoo is the party to be prosecuted; suppose it were the Company that had instituted the suit against its servant; would it require him to prosecute the Company for defamation?

An International Court of Arbitration.

The *Herald of Peace* says:

"The Berlin Congress, in so far as it has taken into consideration, not merely the new Treaty of San Stefano, but also the Treaty of Paris of 1856, and the general conditions of the Greek, Sclavonian, Jewish, Ottoman, and other races of the East, has really performed the functions and deserved the name of a Parliament of the Great Powers, to an extent probably unequalled in any previous gathering of a similar kind. And, as such, it indeed constitutes a precedent of good augury for the nations. Because if it is thus found practicable and advantageous to unite the chief statesmen of the world for the settlement of the gravest disputes, and for bringing into harmony the most conflicting and most difficult of claims between various countries, many steps have thereby already been taken towards preparing the way for the future European, or even Cosmopolitan, Parliaments which may enter upon the great work of the systematic preparation and enactment of International Law."

Had England gone to war, there would have been a great sacrifice of life and property, with results not more and perhaps less satisfactory than those obtained in the Congress. It is demonstrated again that there is nothing in the way of a Court of International Arbitration for the powers of Europe. Success on the battle-field is just about the poorest way of determining what is right.

"The most imminent danger of the great nations of the West is the popular discontent connected with Socialism, Communism, and wide-spread Pauperism, and produced by the overwhelming burdens of Militarism from one end of the Continent to the other. The crushing taxation thus occasioned, the ruinous and cruel conscription, and the life-long separation of families occasioned by the encorced emigration of myriads of patriotic men from their beloved homes in order to escape the iron hand of military despotism —these constitute the great causes of revolutionary and social danger to Europe. And they are themselves caused, in one word, by Militarism, in its annually increasing proportions of gigantic extent.

"The friends of Peace, in their orderly and quiet assemblies, have long pointed out this danger to the world and the only remedy for it. Conferences of the most accomplished Jurists, both of Europe and America, and representative bodies from the leading mercantile communities of the nations, have urged the imperative necessity for the establishment of a Court of International Law, with Judges and Arbitrators to carry out its decisions, for the removal of at least a considerable proportion of the disputes which now, from time to time, renew the perils of war and oblige the Powers to maintain their enormous armaments. And ever and anon the pistol of the assassin conveys, in a terribly significant manner, to the Monarchs and their Ministers the popular sense of their apathy to these cruel oppressions of militarism.

"But it is evident that the numerous questions which give rise to national disputes—questions affecting boundaries, treaties, commerce, navigation, succession, diplomacy, and the like, require, for their adjustment and harmonious maintenance, the careful consideration of a great representative body from all the Powers combined and authorized by the respective Governments not only to deliberate upon, but officially to enact the needful International Laws for future harmonious observance. Such a body must constitute a true Parliament of Nations."

The Congress of the United States has already declared its willingness to unite in such an International Court of Arbitration. In his Inaugural Address last year, President Hayes said:

"The policy inaugurated by my honoured predecessor, President Grant, of submitting to arbitration grave questions in dispute between ourselves and Foreign Powers, points to a new, and comparatively *the best, instrumentality* for the preservation of peace, and will, as I believe, become a beneficent example, of course to be pursued in similar emergencies by other nations. If, unhappily, questions of difference should, at any time during the period of my administration, arise between the United States and any foreign Government, it will certainly be my disposition and my hope to aid in their settlement in the same peaceful and honourable way, thus securing to our country the great blessings of peace and mutual good offices with all nations of the world."

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FOOLS PHOTOGRAPHED FROM HEAVEN. I.

In photography we have the man as he is, physically, depicted by the light of the sun. In the Scriptures given us from heaven, we have portraits of mankind, in the various positions and circumstances of life. Man, having gone astray from God and from the light of truth, has become incapable not only of knowing God but of knowing himself. The Bible is a revelation not only of God to man but of man to man. The greatest stigma that one man can put upon another is to call him a fool; and there is nothing that men so keenly resent as this imputation. But it is a small thing that a fool should call us a fool; the word is really humiliating only when it expresses the judgment of a wise man. But the wisest of men may err; after all, the great question is who is a fool in God's estimation? Can we do better than to make ourselves acquainted with the judgments of God with regard to this matter, and ascertain who is really a fool?

"Fools make a mock at sin," we are told in Proverbs xiv. 9. It does not sadden them. It does not burden them. They are not afraid of committing it. The fact that they have committed it, does not distress them. If they have to give an answer to man for something they may have said or done, this may perhaps trouble them; but sin as committed against God weighs very lightly on their spirits. Deep conviction and sorrow on account of it, appear to them very unnecessary and even ridiculous. Why men should weep for their sins they cannot conceive. They would treat this thing as they would a distempered mind, and hurry the individual away to scenes of diversion, to enable him to shake off the morbid melancholy. How many there are among us who think it an unpardonable weakness in a man to betray any special sorrow because of sin. What does this mean? The same person who thinks it silly to be concerned because of one's sinfulness, is indignant with the man who fails to render him what he considers due to him; in other words it is a very serious offence to make light of *my claims*, but no offence at all to make light of God's claims. Our estimate of sin is our estimate of God's claims. To make a mock of sin is to make a mock of God. Has God made a mistake in giving commandments to men? Is man competent to guide himself? Is he a being of such exalted powers that he can receive no benefit from the wisdom and knowledge of God? Is God a superfluity in his own creation? So do they seem to think who make a mock of sin, and think it ridiculous for a man to be distressed because he has not done the will of his heavenly Father. Are they not fools? Is it possible to conceive of any greater folly? Only He who created man is competent to declare in what path he will best attain the true end of his being, in what path he will be most useful to his fellow-men, in what path he will attain to the highest happiness. This path is described in the commandments of God. It follows that to transgress the commandments of God, is to transgress the highest interests of our fellow-creatures and our own.

Men make a mock at sin when they treat sin as something that they can at their own pleasure, at any moment, put away, with all its consequences. Could there be any greater delusion than this? Do they not see all around them the proud man continuing to be domineered by his pride? The covetous man becoming more and more governed by his covetousness? The irritable man, notwithstanding a thousand troubles incurred through his irritability, remaining irritable to the last? Do they not themselves recognize this fixity of character in others, and cease to look for any great change? Is it not then the height of folly for a man to entertain the idea that he himself at any moment can put away his sinful propensities and be as though he had never known them?

But is there no such thing as change of character? There is, thank God; but it is not for those who make a mock of sin, and imagine they have the power to renew their own minds. A man must consent to be taught of God's word concerning the true nature of sin; must recognize its magnitude as committed against the Most High God and against the highest interests of the universe; must realize his own inability to overcome it; and must look to God the Saviour, the Lamb of God who taketh away the sin of the world. If any man will be wise let him become a fool that he may be wise, says the Apostle Paul, who had gone through this same process himself. Let him become a fool in his own estimation; see the unspeakable folly of having despised the guidance of God; of having made more of the pleasure of man than of that of God; of having merged his higher nature, his eternal well-being in the gratifications of the present moment; of having turned a deaf ear to the voice that once spoke from Calvary and now speaks from the throne of God. Let him recognize himself as divinely portrayed in the Scriptures; give up forever the idea of his

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own independent righteousness and ability; and receive Christ as made of God unto him wisdom, righteousness, sanctification and redemption. The fear of the Lord is the beginning of wisdom.

INTELLECTUALITY AND UNBELIEF.

SKEPTICISM is a word often used in the sense of unbelief, but it properly designates a state in which the mind is in suspense. In this state the mind does not lay hold of truth and reject falsehood, but is undecided between their relative claims. If the mind is without bias, it will soon recognize the evidence accompanying the truth and embracing this, will escape from the state of skepticism. The state of suspense is not a healthy one. The mind makes no acquisitions while in this condition. The state which is most favorable to the mind's growth is that in which there is an intense desire to know the truth, with a readiness to recognize it when presented. As most people grow up with ideas which they have taken on trust, and concerning which they have no proper assurance that they are correct, it is good for them to doubt, until they have ascertained how far their ideas rest on evidence. When skepticism is accompanied by the earnest desire for truth and a willingness to receive it on sufficient evidence, it is not injurious but the contrary. But this is unfortunately not by any means a common state of mind. The great majority of people, even among those who have some education, continue to take their ideas on trust, only changing the grounds of their confidence from certain persons to certain other persons. In early years perhaps, they took for granted that the Bible was an inspired book; but finding now that some people reputed to be very learned are unbelievers, and being told that unbelief is the mark of a superior mind, they conclude that unbelief is the most reasonable state. These people are not enquirers and never were. Their opinions are of not the slightest value. They are heard repeating with much gusto certain objections which they have fallen in with, though as to the real value of these objections, they are quite incapable of giving an opinion, having never honestly investigated the subject. Most of the unbelief that obtains at the present day, rests upon no other ground than the fallacious one we have mentioned, that it is a sign of intellectual superiority to be unbelieving. There never was a greater fallacy. What does unbelief do for a man but exclude from the mind a certain class of ideas? Even admitting that these ideas are rubbish, if their space is not taken by something better the mind's development is not much advanced. The state of mind which is truly an indication of intellectual superiority is that in which there is a keen appreciation of truth and a readiness to embrace it, no matter what sacrifices it may involve, or how singular we may be made to appear by it. Men fancy that they entitle themselves to a diploma for sagacity and atone for many stupidities, by denying the possibility of the supernatural. This is a marvellously cheap way of obtaining academical honour, and very well suits those who have little taste for study and are incapable of independent enquiry. As we have said, the necessary condition of intellectual growth, is unbiassed enquiry. One under the influence of such a state of mind, will pause before he accepts the dictum that the supernatural is impossible. He will say to himself: "In order that I may affirm this, it is necessary that I should know Him who has made nature and ascertain that it is his purpose to employ no other methods of making known his will to men than those which are found in nature. I must have evidence that nature suffices for the revelation of the Creator's will to man. As a matter of fact there is any thing but unanimity among even those who profess to look only to nature for the direction of their lives. They differ amazingly and contradict one another most flatly. Some will say that men are hindered by their stupidity or by the bias of their minds, and that it is possible, after thousands or myriads of years, that men may come to hear the voice of nature and unite in following it. But what a fearful sacrifice of humanity does this involve? And where is the evidence that men are moving forward to such a millennium? It is belief and not unbelief that has brought us to such civilization as we have attained to and which, defective as it is, is incomparably better than the condition that preceded it. If nature is a sufficient educator of humanity, it must be so with reference to the humanity that actually exists. Is it inconceivable that the Creator should have resources beyond those which are found in nature? Nature has not hindered the great majority of mankind from accepting the most monstrous forms of idolatry. Why is it irrational to suppose that in consequence of man's neglect of those revelations of God's will that are found in nature, and of the demoralization and ineptitude thence resulting, the All-wise Ruler should have devised a remedial system and accompanied it with special evidence that it is from him? This evidence will of course respect the nature that God has bestowed upon man, and bring no coercive influence to bear upon him; but it will be such as shall naturally arrest the attention of men, and carry conviction to the minds that are not unwilling to know the truth. Men think it unworthy of God that He should condescend to interfere with the course of nature, or draw near to man in any marked manner. But is not this thought the offspring of a habit of reasoning from man's experience to that of God? Granted that there is a Being of infinite power, knowledge, wisdom and goodness, it follows that such a Being can carry on the affairs of the whole mighty universe in all their countless details, and all the time be as much at rest as though there were nothing in existence beside himself. Our men of science proceed upon the supposition that the hypothesis which minimizes the action of God, has the greatest plausibility. Why should it be so? May not this be a signal error, arising from the habit of carrying over man's ideas of majesty and dignity to God? Does not our disposition to minimize the action of God proceed from that alienation from God which has been wrought in us by sin? I dare not then accept the dictum that the supernatural is impossible. If there is adequate evidence that God has spoken preter-naturally to man it becomes me to recognize it."

INTERNATIONAL BIBLE STUDY.

August 11th, 1878.— *Daniel* I. 8-17.

THE point of time here is about 18 years prior to that which was reached in our last lesson. The judgment of the Lord upon Judah did not burst at once, but came at first in instalments. The deportation of youths selected from the most distinguished families, took place as early as 606 B. C.; they were carried off as hostages; and by this preliminary judgment the Lord showed the Jews that they were in the path of danger, and gave them a token of his ability to fulfil all the predictions uttered against them.

In our Lectures on Daniel already published (in the early months of this year) are many observations suggested by this portion of sacred history, which we need not repeat.

Among the noble youths of Judah carried captive, were Daniel and three companions. They had probably heard the prophet Jeremiah preach in the the temple and in the streets of Jerusalem. They appear to have been indoctrinated in the law of God. They had, best of all, a true faith in Jehovah. Far removed from the society of those whom they loved, parents and brethren, from the opportunity of associating with the godly in worship, from the ordinary means of grace, transferred to the society of idolaters and exposed to the influences of a heathen court, compassed about by such magnificence and splendour as they had never before witnessed, it would not have been surprising if they had allowed their religious convictions to remain in abeyance. But they carried with them, happily, a keen sense of danger, not keener, however, than their sense of the value of God's favour. "In thy favour is life," says the Psalmist; and these young men took the same view; they were determined, come what might, to be true in their allegiance to God.

The ceremonial law was given that the Jews by means of it might be kept separate from other nations, and thus be enabled to preserve intact the knowledge and worship of God, until Messiah should come and provide salvation for all mankind. While it lasted it was obligatory, and no Jew could make light of it without making light of God. Daniel and his companions found that if they consented to the dietary of the palace, they would have to abandon the law. This they would not do. They did not show their purpose in any offensive way but simply petitioned that they might have plainer fare. Observe, they did not refuse to eat food prepared by the king's servants; but they asked that instead of the usual variety of viands and delicacies, they might have pulse and water. It was a day of rebuke and humiliation for the Jews; the rod of a heathen monarch was resting heavily on the nation; every Jewish patriot would feel that he was rather called to fast than to feast. This seems to have been the thought of the young men; they had doubtless been brought up in luxurious habits, and were accustomed to pleasant food; but their deep sympathy with the cause of God, made them to find more enjoyment in a peasant's fare. With regard to this matter of food, men little understand that God can cause his servants to find more real satisfaction in a diet of pulse and water, maintained through every day in the year, than others find in their sumptuous fare. The sauce of contentment adds a flavour that kings might envy.

As these young men so bravely declared their purpose to obey God, God took care that they should be compensated with gifts far exceeding in value the things they renounced. He gave them "knowledge and skill In all learning and wisdom." That is, he give them a disposition to apply themselves to study; enabled them to adopt the best habits of study; gave them suitable masters, books and other helps; above all, give them an observing habit of mind, to notice events, to read characters, to ascertain the exigencies of the time, to estimate aright the drift of Providence, and in every way to become fitted to take positions of high eminence in the land where they were exiles. God intended that the Jews in their exile should still be under the leadership of their own princes; just as, in the land of Egypt, He had raised up Moses to be the representative of the Jews at court.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—A few words more on the difficulties set forth in J. F. P.'s letter in your last number regarding the value of tradition as a rule of faith, may not be out of place. The subject is a very simple one and it is well to be clear on it.

J. F. P. quotes the words of St. Paul, "Hold the tradition (or *precepts*, as the margin has it) which ye have been taught, whether by word or by our epistle." But this has no bearing on the point of contention between Roman Catholics and Protestants. Paul had taught those Thessalonians earnestly and faithfully, taught them orally when present and by letter when absent, and now he urges them to hold fast what he had taught them. For false teachers were abroad; but he was a true teacher and had the Divine commission: the Lord had visibly appeared to him and distinctly appointed him one of his witnesses. Nor did it matter much to those Thessalonian Christians whether his words were written or spoken. Nay, the spoken word was better than the written word. They would rather have had Paul among them speaking to them: yet when he was absent they were content that he should teach them by epistle. In either case they were to hold fast his teachings. But the question for us is, What shall we do, *we* that live in this nineteenth century? We wish to obey this precept too. Distrusting later, and perhaps unauthorized, teachers, we feel that our safety lies, as did that of the Thessalonians in holding fast the precepts of Paul and his fellow apostles who walked with the Lord and heard his voice. Now there are just two possible ways in which those precepts can reach us.

1. They could have been committed to writing. 2. They could have been imparted to men who could have imparted them to others and so on till they came down to our own times. Can there be any possible competition between what reaches us through these two channels? If nothing had been committed to writing we should prize anything, however meagre, which tradition had preserved to us, though we could not but feel how little reliance could be placed on scraps of teaching transmitted from mouth to mouth through many generations. But if Paul has written down his teachings and we can get a copy and be sure that it is genuine, then we can joyfully obey his own injunction and hold them fast setting little value on what is at best only a portion of similar teaching transmitted through the most admittedly unreliable of all channels, verbal report. And the question, What authority selected or compiled these writings? is not of vital importance. If we have a document in our hands, with really satisfactory historical evidence that Paul, or Peter, or Matthew was the author of it, then we want no infallible authority to set its seal to it. The document itself is worth all other authorities. We try them by its standard, not it by theirs.

But there is yet one supposition on which traditional accounts of the teachings either of the Lord himself or of his apostles might be received as an authoritative supplement to those which have been preserved to us in writing. If we were satisfied that God had, for some reason too mysterious for our comprehension, decreed that certain items of His truth should *not* be secured once for all by being committed to writing, by the very men who received them direct from the lips of the Lord, but had elected rather to make a community of men custodiers of these important items of truth and to preserve this community from all natural tendency to forgetfulness, exaggeration, or prejudice; then we could with confidence accept what had been so miraculously preserved to us. But if we could for a moment entertain this notion, the most superficial acquaintance with the history of the last eighteen centuries would dissipate it.

Scarcely had the apostles passed off the stage when, as Paul had predicted, grievous wolves entered in. One church after another was invaded by false doctrine and the leaven of worldliness and hypocrisy. The church at Rome was the most gigantic example. Corruptions, contentions, ambition, everything that could help to make it impossible that any truth could be held in sincerity, reigned there and spread from that centre; until a few devoted men rose willing to lose their lives in battle for the one thing that could still be relied on, the one light that yet shone in that Ægyptian darkness, the unchanging, written testimony of those who had been with the Lord and were his witnesses. Let us obey Paul's injunction and hold fast that testimony and not allow ourselves to be deluded with the vain thought that any pure truth has filtered down to us through centuries in which, from Pope to peasant, Christendom was steeped in corruption. The apostles foresaw and repeatedly foretold the evil days that were coming and it was not undesignedly that they provided against our being left to the mercy of traditions. Peter says, (2nd Peter I. 13-15) "Yea, I think it meet as long as I am in this tabernacle to stir you up by putting you in remembrance. * * *

"Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance." The fruit of this endeavour is supposed to have been the gospel of Mark, which was written, it is said, under the direction of Peter.

Tradition and the written word are not two opposing authorities, but two streams originally springing from the same fountain. The one, trickling along a muddy bed, has gathered something from every soil it has passed through until it has become impossible to separate it from the impurities with which it is filled. The other gushes pure and clear through a channel cut in the unchanging rock, a channel long closed to us and not redeemed without the blood of countless martyrs, tortured and slaughtered literally, as the Scripture says, for the Word of God.

I am yours &c.
O.

Epitome of News.

Saturday, July 27.

—Sind paper: "A Private named Lamet, Her Majesty's 83rd Regiment, committed suicide on the night of Friday last under very peculiar circumstances. The sergeants of the regiment had a dance party in their mess room, and when, between 11 and 12 P.M. the band struck up a lively waltz, Lamet got out of bed, and began dancing round the barrack room with a comrade. Corporal Stevens ordered him to his bed, but as Lamet did not immediately comply with the order, Stevens threatened to confine him in the quarter guard whereupon Lamet observed that it "would be the last time he would do so." Lamet then of his own accord made for the quarter guard, and asked to be confined, at the same time requesting the sergeant to take notice whether he was under the influence of drink. As the man was out of barracks at an unauthorized hour the sergeant confined him, but he believes Lamet was sober at the time. Nothing further was noticed until daybreak on Saturday, when Lamet was found in his cell strangled by means of his bed strap, which he appears to have fixed round his neck and then made fast to the staple in the wall for holding back the door of the cell when open."

—*Civil and Military Gazette*: "Things are still in a dreadful way in Upper Sind. The Kashmor and Begari Bund on which Government have spent more than ten lacs of rupees, has breached at the seventh mile. The breach is 400 feet long, and closing is hopeless. Thus once again the hopes of the cultivators will be blasted. The country will be swept over (is being), and all the *kharif* cultivation has been sown to a larger extent than usual. The Jacobabad zemindars who live and cultivate along the Begari, will be utterly ruined, as they have all incurred large expenses this season in the clearing and forming branch canals, purchase of seed, &c., in full confidence that the stability of the bund had been quite secured. Large tracts of kharif land had been sown; other large portions were in preparation by the plough; money, seed, and labour—all are now gone; and the poor fellows ruined."

—*Bombay Gazette*: The lists of taxpayers under the new Licence Tax Act are posted at the police stations and the Collector's office, and an examination of them puts in a very clear light the hateful injustice of this grotesquely unequal tax, which compels traders and shopkeepers with moderate incomes to pay as much as the Bank of Bombay with its revenue of 100,000l. a year, and which is not to be paid at all by professional men, by civil servants, or generally by fortunate persons in the receipt of fixed salaries.

—The grant of 10,000*l.* a year to the Duke of Connaught on his marriage is, of course, in addition to the 15,000*l.* a year already enjoyed by him. The Civil List of the Royal Family now stands as follows:—Her Majesty the Queen, 385,000*l.*, besides the revenues of the Duchy of Lancaster, which are worth about 40,000*l.* a year; Prince of Wales, 40,000*l.* out of the Consolidated Fund, and 65,000*l*, from the Duchy of Cornwall; Princess of Wales, 10,000*l.*; Duke of Edinburgh, 25,000*l.*; Duke of Connaught, 25,000*l.*; Prince Leopold, 8,000*l.*; Princess Royal (Crown Princess of Germany), 8,000*l.*; Princess of Hesse, 6,000*l.*; Princess Christian, 6,000*l.*; Princess Louise, 6,000*l.*; Duchess of Teck, 5,000*l.*; Duke of Cambridge, 12,000*l.* Total, 641,000*l.* a year.

—The *Daily News'* correspondent in Rome writes—Call no man happy till after his death, or no gambler lucky till he has "raked in his pile" and disappeared. The priest De Mattia (whose winning of 2,780,000 lire in the State Lottery at Naples is still the talk of Italy, and also, I am sorry to say, the incentive to thousands of hardworking operatives to go and do likewise) has fallen under grave suspicions of having been too clever by half, and has anticipated the Procurator-General's warrant of arrest by "bolting" to Switzerland. The Procurator has seized two-thirds of the worthy divine's winnings in the bank, where they had been deposited before his flight.

Monday, July 29.

—A Madrid telegram says:—"A bill for the gradual suppression of bull fights was opposed in the Senate by the Minister of Public Works, and rejected with a division. Bull fights have never been more brilliant than this season in the principal towns and at Madrid."

—The Archbishop of York selected as the text of his sermon delivered at the first meeting of the Pan-Anglican Synod, Gal. ii. 11—"But when Peter was come to Antioch I withstood him to the face, because he was to be blamed," a delicate allusion, it is thought to the manner in which Mr. Clark and the other missionaries of the C. M. S. in Ceylon opposed the designs of the Bishop of Colombo.

—A Mussulman employe at a spinning mill in Ahmedabad is reported by the local paper to have committed suicide in a paroxysm of rage at having been chastised by his European superior.

—It is satisfactory to be assured by the Mysore correspondent of the *Madras Times*, that exactly 43,836,975 locusts have been destroyed in the Mysore District. Could they be utilized as food?

—*Statesman*; Simla: "On Sunday last, the Baptist mission house was the scene of an interesting ceremony, the baptism of an old Punjabee Sikh, who made an open profession of his faith in Christianity. His name is Nehal Sing, and he is an inhabitant of the village of Mundee, within the jurisdiction of the Marajah of Puttiala. For the last 10 or 12 years, he has given up idol-worship, having been led to be so by the teaching of the mendicants of his country who are regarded by the Sikhs as propounders of the faith inculcated by the great Sikh reformer Nanuk. He believed in one God, and tried to follow the doctrine of Nanuk, but he was not satisfied. While in this state of mind, he met with one of the new converts of this mission, who told him "of the true Saviour."

Tuesday, July 30.

—*Bombay Gazette*: The nomination of the Marquis of Lorne to succed Lord Dufferin as Governor General of Canada is an experiment which, if it be well received, will probably be followed up by the appropriation of similar positions throughout the Empire exclusively for members of the Royal Family. This was a scheme for the promotion of loyalty in India and the Colonies which was much talked about some years ago, and we cannot be surprised that it has commended itself to Lord Beaconsfield, who is bent on losing no opportunity of magnifying the personal influence of Royalty.

—Lt. Col. R. T. Clarke, B. S. C. died on Sunday of diphteria, after a few hours illness. A contemporary says: "An upright and conscientious man, an able official, and a perfect genteman, he was deservedly respected; and his loss will be severely felt, not only by his brother officers of the commissariat Department in which he had served so long and with such distinction, but by numerous friends. Colonel Clarke served with the Central India Field Force under Sir Hugh Rose in 1857-58."

—*Times of India*: "Information reached the office of the Bombay, Baroda and Central India Railway that a portion of the railway bridge that crosses the river Nerbudda at Broach was swept away at half-past seven yesterday morning. Two spans thus yielded to the strong current, but fortunately the bridge was clear at the time, and the accident is happily unattended with such serious results as occurred when a similar disaster happened two years ago. Yesterday morning's flood was 13 feet less than when the accident of 1877 took place, on which occasion the flood amounted to 38 feet.

"The last time the Nerbudda bridge at Broach suffered from the floods was on September 6, 1876, when 25 out of the sixty-seven spans were clean swept away. Each span is sixty-two and a half feet long, and is supported by five thin cast-iron columns, two of which and a double line of superstructure were added after the floods of 1867. The columns penetrate for a distance varying from twenty-five to forty feet into first, a bed of gravel, and then into blue and yellow clays, and are, at their greatest depth, deep as the deepest in India." Another span has given way.

—One of the most interesting and valuable applications of Professor Bell's telephone in the United States was seen in a recent railway disaster near Hartford, Connecticut. An excursion train, returning from Moody and Sankey's revival meetings, plunged through a bridge, killing or wounding many passengers. The news, brought by telegraph wires to Hartford, was taken up by a system of telephone wire connecting a chemist's shop with the residences of twenty-one physicians, and so prompt was the summons, that in half-an-hour the physicians, fully equipped, were at the railway station, where a wrecking train conveyed them to the scene of death and suffering. Thirteen thousand telephones are now, it is said, in operation in the United States.

—If the *New York Sun* is to be believed, an important step has been made towards the solution of the problem of aerial navigation. The first open-air exhibition of Professor C. F. Ritchell's flying machine, says the journal in question, was conducted at Hartford, Conn, on Wednesday afternoon, June 12. It went up to a height of fully 250 feet past the spire of the Colt Memorial Church, and sailed off until over the Connecticut river, the operator meanwhile exhibiting his power to change its altitude and direction at will. When he ascended there was but little wind blowing, and the machine appeared to be under perfect control; but gradually a breeze sprang up, and it was deemed safest to make a speedy return, as there were indications in the sky of a gathering storm. The machine turned and made its way back in the teeth of the wind until directly over the ball ground whence it had ascended, and then alighted within a few feet af the point from which it had started.

—The Rev. A. P. Hogarth, Presb. Chaplain, is about to retire.

—*Bombay Gazette*; Baroda: It is raining heavily here, and the city is flooded. Houses are falling, particularly at Camatipari, and great loss has been sustained. There is no communication with the city. Boats are plying about, but no lives have been lost.

—A decree has been issued by the Emperor of China devoutly ordaining a series of thanks-giving services at the various State temples as an expression of gratitude to Heaven for the bounteous rain that has been vouch-safed to the northern provinces. The Emperor, the decree says, "will proceed in person to the Ta Kao Tien. The altars at the Ta Kao Tien, Kio Sheng Sze, and Heh Lung T'an are to be taken down, and the Buddhist and Taoist priests who have been engaged in the recital of prayers are to be rewarded with presents of money by the office of the Imperial household, as is also the Tungkh or 'Hut'ukt'u, and his company of Lamas." Another decree of a strange character confers a new title "upon the Dragon Spirit of Hantan Hien, in whose temple is the well in which the iron tablet is deposited. This spirit has time after time manifested itself in answer to prayer and has repeatedly been invested with titles of honour. In consequence of the drought that has this year prevailed in the northern provinces the iron tablet was again applied for and reverently placed in the Ta Kao Tien, where prayers were offered up before it. First, the province of Chihli, then Honan, and finally, Shansi, have all been visited with rain in sufficient quantities. Our gratitude is indeed profound, and we ordain that the Dragon Spirit shall be invested with the additional title of 'The Dragon Spirit of the Sacred Well, that hath manifested its divine power in answer to prayer, and rendered important aid.' Let the officers of the Hanlin and the Imperial College of Inscriptions reverently prepare a memorial board, and send it to Li Hung-chang for transmission to Hantan Hein."

Wednesday, July 31.

—Overland Mail, July 12: Twenty-two more elections were held in France last Sunday, most of them to replace deputies who had been unseated. The Bonapartists only succeeded in carrying three, and the Legitimists no more than one of their candidates, the Republicans securing most of the other seats and by this means gaining fourteen additional votes.

The foundation-stone of an additional wing of University College was laid by Lord Granville on July 9, as a commemoration of the fiftieth anniversary of the establishment of the institution in Gower Street. When this work is completed, it will form a great step in the direction of "University Extension," and will impart a further impetus to Oxford and Cambridge, so that they may not allow themselves to be outstripped by their junior,

The new Bishopric Bill, providing for an additional number of bishops on the voluntary principle, was contested on July 8, but the second reading was carried by 188 to 60.

The Congress will be succeeded by several Commissions to regulate details on the spot. Should there be occasion for a final Conference to finish the work of these Commissions, this will be held in autumn or winter.

Prince Milan has issued an address to the Servian people in which he proclaims the independence of Servia, and expresses a belief that it will be recognized by Europe. He thanks the Congress for what it has done in favouring Servian aspirations, and calls upon the national representatives to be prepared for further financial sacrifices.

By the will of Miss Robertson, of Elgin, the sum of 30,000*l.* is bequeathed to religious and charitable purposes. Mr. Spurgeon's College and Orphanage each receive 4,000*l.*; Schemes of the Free Church of Scotland, 2,000*l.*; the London Missionary Society, the London City Mission, and the Baptist Missionary Society, each 2,000*l.*; the Bible Society, 3,000*l.*; besides other bequests. Mr. Spurgeon is one of the trustees.

Dr. Tyrrell, Bishop of Newcastle, New South Wales, has announced that he has by his will given 250,000*l.* to the various funds in the diocese.

The death is announced, at the age of sixty-one, of the Rev. Samuel Martin, of Westminister Chapel, who for many years has been one of the foremost ministers of the Congregational body in London.

—*Bombay Gazette*; London: "A body, which calls itself the Pan-Anglican Synod, is sitting here at this moment. It is attended by prelates of the Anglican communion all over the world. Reporters are excluded and so the world can only guess what is going on; but I grieve to say that this appalling fact has not materially affected the minds of the public or diminished the sale of the news-papers. Their Lordships are, I believe, speaking about some wild proposition for a great Anglo-Catholic Church, and other projects of a sweeping character. A journal, however, which is sadly wanting in respect to ecclesiastical authorities, recommends the sacred College to consider a small but pregnant fact, which has this week been made public. Lord Aylesford, of whose edifying adventures I in my last gave you a slight sketch, besides being the owner of 20,000 acres, is patron of seven livings, and has already presented to two. Do their Lordships wish this state of things to go on?"

—Two more spans of the Nerbudda bridge have given way.

—The Greeks, already dissatisfied with the position in which their own affairs are left by the Congress, are even more incensed at the abandonment of Crete. They will not accept the argument that the Plenipotentiaries could not touch that subject; they have discussed Armenian questions and Lazi questions, which are less important to Europe. Crete, indeed, is mentioned in Article 15 of the San Stefano Treaty, and the general condition of the island might thus have been brought forward without any irregularity. The object of the Congress is to arrange a lasting peace in Europe, but, in fact, it leaves untouched a war now raging. Four times the Cretans have rebelled in this century—in 1821, 1841, 1858, and 1866—and now, for the second time, they re-conquered the island. There is not a single foreign volunteer amongst the insurgents.

—Mysadul in Midnapore was the scene of a sad accident at the last Rathjatra festival. The car is 62 feet high and 36 square, and it rests on fifty solid wooden wheels 6 feet broad and one foot thick. It requires several hundreds of men to move this enormous structure, and the ropes by which they pull it alone weigh 45 maunds. On the last occasion a youth engaged on one of the ropes stumbled and fell His uncle, in the attempt to save him, himself came to the ground, and five others fell over him. The seven were of course crushed to death. The days of this monster car are numbered, and the people will have to content themselves with a less dangerous vehicle for the idol.

—The *Times* on the Indian Vernacular Press Act: "We scarcely see how Lord Cranbrook could have helped giving some kind of assent to the new Indian Press Act. To disallow it wholly would have been too humiliating a rebuff to its authors. He has done enough for all practical purposes by the decree of disapproval he has expressed, and by the important omissions he has insisted upon. If the Act is still faulty, the cause of the fault must be looked for in India, and not in England. Lord Cranbrook, in fact, was under a twofold restraint in the matter. He was not only obliged to show some consideration for the Indian Legislature, and not so to act as to dishonour it too much before the people, but he was also bound by the consent which had been obtained off-hand from his predecessor in office before the full facts of the case were known. Nor was Lord Salisbury a free agent in creating this embarrassment. He depended necessarily upon the information furnished him by the Viceroy, and could not and ought not to have ventured to refuse to allow himself to be guided by it. By the time the new Press Act came into Lord Cranbrook's hands, it was too late to treat the questions it involved as open. But how the scare arose, and who is responsible for it in the first instance, are matters on which Parliament may perhaps desire to be informed. That no great harm is likely to come of it is due to the sensible middle course Lord Cranbrook has adopted. The Indian Press Act, as Lord Cranbrook's despatch warrants us in saying, has not yet been finally settled. We hope that when the subject next comes, as come it must very shortly, before the attention of the Governor General and his Council, they will not forget the near escape they have just had, and the awkward position into which their late precipitancy has betrayed them, and those who trusted them."

Thursday, August 1.

—The Str. *Travancore*, with English Mails, left Aden for Bombay yesterday at 3 p. m.

—Up to yesterday, July 31, we have had 75 inches of rain.

—A cooly from a coffee estate near Palghat lost his way, and was wandering for four days on the banks of the Taekudy River (in the Annamullay Forests) without food; but did not attempt to cross, as the river was swollen to such an extent by the monsoon rains that it appeared impossible that any human being could cross it. Captain Ellis, who was shooting in the vicinity, having been informed of the matter, immediately proceeded to the river, and giving one end of a rope to his shikarries, took the other end himself, and plunged into the stream to swim across. The current, however, was so strong, that although the gallant captain is a very powerful man and a good swimmer, he was washed down the river for more than a hundred yards, and it was with the greatest difficulty that he succeeded in getting across. Nothing daunted by this experience of the strength of the stream, Captain Ellis fastened the rope around the cooly's waist, and conveyed him about halfway through the river, where, however, the current was so powerful that Captain Ellis was washed down the stream. The shikarries on the other side, however, pulled the cooly safely to land by the rope the gallant Captain had fastened round his waist. Had it not been for the plucky act of Captain Ellis, the cooly would have died of starvation.

—Another span of the bridge at Broach has given way.

—The salt duties in the Bengal Presidency are reduced from to-day four annas per maund, thus arriving at the uniform rate throughout the greater part of British India of Rs. 2-8 per maund.

—In the *Dnyanodaya* mention is made of the baptism of a Mussulman, originally a Hindoo at Oomrawati, by the Rev. Sidoba Misal, June 30th.

Friday August 2.

—*Bombay Gazette*: "No particulars have yet arrived here to enable the public to learn the exact particulars of the British seizure of Socotra; but we believe there can be no doubt that the fact has been accomplished.' Indeed, it is natural to suppose that this has been the case, because a short time ago the Socotrians were taken under the protection of the English Government, and the natural result has followed; for it has been the fate of England that she cannot, for the most benevolent reasons, extend her sheltering wings over a benighted people without being compelled subsequently to spread the same wings over their territory. Socotra is in the Indian Ocean, about 140 miles north-east of Cape Guardafui and 500 miles east of Aden. It is 70 miles long with an average breadth of fifteen miles."

—There has been a serious accident to the Toolsee tunnel. It has caved in in one or two places.

—There has been a flood at Baroda, and many houses have fallen.

—Deaths last week, 552.

—We acknowledge receipt of the Indian Railway Travellers' Guide, for January, published at the *Gazette* office, price 8 annas.

Miscellany.

Report of the Orissa Baptist Mission; Cuttack:

The conversion of Bala Krishnoo Rath, a young brahmin of Pooree, is one of the most interesting and encouraging events of the year. He was born at a village about ten miles from Pooree, and is about twenty-three years of age. He was for some time in one of the maths (religious houses) at Pooree, and was of a class of devotees who hold that there is only one God, but who speak of him as the unrevealed or unknown God. These devotees are in some respects not unlike the wandering friars, who in the dark days before the blessed Reformation did much mischief in England. The old man who was at the head of the establishment received some years ago various christian books, the meaning of which he perverted, as he told his disciples that there were several Saviours: that Rama Chundra was a Saviour, that Jesus Christ was another, that Choitanya was a third, and even the vile Krishnoo was admitted into the list; but one of his disciples two years ago forsook him and became a disciple of Jesus Christ. This affected Bala Krishnoo, and excited a strong desire to walk in the same path as his companion. He continued for sometime to read in secret the New Testament, and some separate portions of the Old, with some poetic tracts that aided in the enlightenment of his mind. At length, to use his own words, he decided to go where the flock of Christ was, and to be united with the people of the Lord. He soon carried out his intention; but the reader can hardly imagine the difference between what he was outwardly and inwardly as a Hindoo, and what he became as a Christian. Then a dirty disgusting object, covered with ashes, and bearing the marks of the boishnob class; now sitting in the house of prayer, a reverential hearer of the word of God, and not a forgetful hearer but a doer of the word, and blessed in his deed. What cannot the grace of God effect! Well may we say with the prophet, "Ah Lord God! behold thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee."

Generally speaking, a very friendly spirit has been exhibited by all classes in every part of the town visited. Many met with have confessed without any hesitation that they do not worship idols, but believe in and worship the Creator and Preserver of men: not a few have declared their entire reliance on Christ for salvation. On several

occasions young men, professedly members of the Brahmo Somaj, have rendered themselves conspicuous in our congregations by proposing questions and arguing in favour of their own incomplete and unsatisfactory system. The Divinity of Christ, and his being the propitiation for the sin of the world, have furnished a favourite subject of attack. A reference to the Saviour's own testimony on these points, (which can only be rejected on the ground that he is not the faithful and true Witness,) we have found to be the most easy way of silencing this class of opposers. Mahomedans have as usual often been among our hearers, sometimes greatly excited by the stirring events of the Turco-Russian war: their confidence to the last in Turkey's success was marvellous. This belief was to some extent at least founded on a very general impression among their Moolvies and learned men that the overthrow of Turkey would be immediately followed by the end of the dispensation, and the general judgment.

Berhampore, Ganjam:

Mr. Pike reports as follows:—During June of this year, our valued native brother Pooroosotum Chowdry paid a visit to the district of Parla Kimidy. There were many circumstances which made the journey interesting to our brother. He visited his birthplace, where the people received him most willingly, and, Hindoos though they were entertained him most hospitably. He was also able to see a nephew who has been in the ministry for some fifteen years—part of the time in connection with the London Missionary Society, and recently in connection with the American Strict Baptist Mission; and lastly, our good brother Das Anthrovady of the 41st Regt. N. I. was expected to baptize some five or six converts, and he wrote a most pressing letter to Pooroosotum to join him. Two of the converts appear to be men of good position: one, Jogul Naik, was the head man of his village; the other, Sala Appiah, was either the head man of another village or connected with him.

On the arrival of brother Pooroosotum (wtih whom was Balaji Jenna from Padrepolli) at Kamanapolli, they saw Jogul Naik surrounded with about 200 villagers, who seemed to be very excited. Pooroosotum, supposing he had been baptized began to congratulate him; but the man holding down, his head informed them that it was not so, and added, "Satan hol ds me in his chains. I am in great danger, but I am looking to God: let his will be done." Seeing the crowd, the native preachers thought it was an opportunity not to be missed; and whilst they strove to comfort the convert, and exhorted him to steadfastness they took occasion to point out to the people their folly, for they could not with all their tumult bind the word of God or fetter the minds of disciples. But this teaching, says our brother, was like lime on open wounds. Jogul's brother now came, abusing, reproaching, weeping as he came: said he, "If you become a christian, throw away caste, bring disgrace to us and a reproach on our dead father's name, then what will we do? we will all take poison, or else we will leave our country, and wander as beggars living upon alms. We won't stay in this place: we won't bear this disgrace."

The wife of Sala Appiah, a very powerful and a very ignorant woman, appears to have been even more violent. She said she would break her head on the door step, and sprinkle her bood in the house of the christians; but not satisfied with words, she struck him repeatedly, and then with the help of others fairly hustled him away. They also managed to shut Jogul Naik in his house. The police were either powerless, or more probably they had been bribed by the friends not to interfere. Three females were however baptized, and I trust we may soon hear that these two have been able to follow their Lord in his ordinance. I may just add, that in the crowd were many sympathizers with the sufferers. They said, These men are christians, they have broken caste, and now you want to bring them into caste again. This was all true, for the day before both men ate publicly with the christians; they gloried in the name of christian, confessed their caste was gone, and said, to-morrow we shall be baptized.

—It is a mark of the divine working that it, consumes time. There is no haste in Deity. God waits for consummation. With Him a thousand years are as one day. There is the slow procession of the geologic ages before the earth is fit for man. There is the long want and woe and ignorance before the fullness of the time strikes and Christ comes. This mark of the divine is stamped upon the life of Christ. Jesus waits. From a singular and silent seclusion of thirty years that life bursts into the brief ministry. But through breif, it is a ministry strong with the unwasted forces of all those thirty years, and so it is a ministry of power perpetuating itself in an accumulating influence. God waits; but that which issues from the waiting lasts.—*Christian Union.*

It is a perilous thing to try to stand still in our consecration, and to think that because we "gave up" all once in our religious experience, we need not continue to give up all. Let us beware how we tie up our pound in a napkin, as did the unprofitable servant. And if the pound intrusted to us is gaining five pounds or ten pounds, still let us remember to say to the Lord, "Thy pound hath gained," and give all back to Him. Thus doing, we may become fitted for greater things; God will be glorified, and we shall receive the blessed, "Well done!" from the Lord.—*Western Christian Advocate.*

—*Zion's Herald*:

Healthful and morbid piety may be distinguished in the objects to which they attach themselves. Normal religious experience cleaves to Christ; a vitiated one is apt to magnify some outward ordinance. The one lays stress on baptism, the Lord's Supper, on the mode of prayer or preaching, or such outward acts, important enough, but not saving institutions in themselves; the other, while giving due respect to all these secondary matters, holds them in proper subordination to the grand centre of Christian doctrine and life which is the Lord Jesus himself. In an important sense, a well-tempered Christian knows nothing but Christ and Him crucified. To him Jesus is the source of life, and the outward ordinances are of value only as they are used in harmony with Christ's purpose and under the influence of His spirit.

[Extracts from the report of Rev. J. Cook's lectures.]

Even God cannot make sin happy. The question as to the possible future duration of punishment is, therefore, of altogether secondary interest compared with that concerning the possible duration of sin. Will any souls be punished forever? Are there any reasons for believing that some may fall into final permanence of evil character, of confirmed voluntary moral remoteness from God, and so sin forever? The latter is the inquiry which causes the cheeks of science to grow pale. It knows that if the second question is answered in the affirmative, the first must be also. . . .

A few days ago, in an attic about twelve feet quare, in New York city, and without any light, an agent of a newspaper stooped down in the darkness and put his hand into a gaping razor wound in the neck of a murdered woman. Recoiling in horror, he ventured after a moment to put his hand down again, and found it bathed in a pool of blood on the floor of the attic. On thrusting once more his fingers into the darkness, he found them enclosed by the open and yet warm gashes in the neck of a second corpse. Light was obtained. Eighteen stabs by a dirk, besides razor gashes, and the marks of four pistol shots were found in the body of the woman; several stabs in the body of her murderer, and the pistol shot and razor gashes which took the man out of this state of existence. Six or eight reporters on our metropolitan press described the smearing of the walls of this room with the blood of the two human beings who had struggled there in their last hour.

You say there is no hell in the next world! There are hells in this world. That is our common speech. . . .

Fastening your eyes upon these typical burning spots of human experience this side the veil, will you hear Whittier's words, which are so often quoted as a justification of universal hope? In 1867 Whittier wrote his famous poem on "The Eternal Goodness;"—

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

And so beside the silent sea
I wait the muffled oar,
No harm from Him can come to me,
On ocean or on shore.

Put these words in the lips of the man who went hence with that murder and suicide on his soul! That man might better have sung:—

And so beside the silent sea
I wait the muffled oar;
No *good* from Him can come to me
On ocean or on shore,

while I am myself, or what I now am.

Whittier adds:—

O brothers! if my faith is vain,
If hopes like these betray,
Pray for me that my feet may gain
The sure and safer way.

So he sang; but it is significant that when we turn on a year, in the mellowing ripeness of this poet's wisdom, we find a later production which is as yet only rarely quoted, but which seems to be the deepest voice of his final philosophy:—

Though God be good and free be heaven,
No force divine can love compel;
And, though the song of sins forgiven
May sound through lowest hell,
The sweet persuasion of His voice
Respects thy sanctity of will.
He giveth day; thou hast thy choice
To walk in darkness still.
No word of doom may shut thee out,
No wind of wrath may downward whirl,
No swords of fire keep watch about
The open gates of pearl;
A tenderer light than moon or sun,
Than song of earth a sweeter hymn,
May shine and sound forever on,
And thou be deaf and dim.

Forever round the Mercy-seat
The guiding lights of Love shall burn:
But what, if habit-bound, thy feet
Shall lack the will to turn?

What if thine eye refuse to see,
Thine ear of Heaven's free welcome fail,
And thou a willing captive be,
Thyself thy own dark jail?

WHITTIER: The Answer.

Selections.

ROBERT FLEMING ON UNFULFILLED PROPHECY.

THERE are no portions of Scripture which demand more of sanctified wisdom, and more of caution and modesty in the study and exposition of them, than those which belong to the province of unfulfilled prophecy. Many are kept from giving due attention to these important passages of the divine word, by the rashness and even flippancy of some who confidently apply words of prophecy to the changing aspects of current events. But it is never to be forgotten that the fullest and most specific revelation of the things which must shortly come to pass in these last days, is introduced with a blessing to him that readeth, and to them that hear the words of this prophecy, and keep those things which are written therein.

Of all the commentators on prophecy whose interpretations have been accredited by facts, none has apparently been more successful in judging what is the mind of the Spirit than Robert Fleming. Writing in the end of the seventeenth century, his study of the Book of the Revelation led him to the conclusion that the judgment of Rome and France would notably commence at the very time when, in effect, the French Revolution burst forth in all its fury, and would continue till the year 1848, another remarkable epoch in European history. In these days, times of upheaving, when it cannot be doubted that further great revolutions are in the womb of the future, it will be interesting to our readers who have not access to Fleming's writings, to see what an interpreter of prophecy, so judicious and modest, has to say about the times on which we have entered. We begin our quotation with the reference to the French Revolution of 1793, adumbrated by Fleming nearly a hundred years previous:

'There is ground to hope that, about the beginning of another such century, things may again alter for the better; for I cannot but hope that some new mortification of the chief supporters of Antichrist will then happen; and perhaps the French monarchy may begin to be considerably humbled about that time; that whereas the present French king takes the sun for his emblem, and this for his motto, "Nic pluribus impar," he may at length—or rather his successors, and the monarchy itself (at least before the year 1794)—be forced to acknowledge that in respect to neighboring potentates, he is even "*Sin gulis impar.*"

'But as to the expiration of this vial, I do fear it will not be until the year 1794. The reason of which conjecture is this: that I find the Pope got a new foundation of exaltation, when Justinian, upon his conquest of Italy, left it in a great measure to the Pope's management, being willing to eclipse his own authority to advance that of this haughty prelate. Now this being in the year 552, this, by the addition of twelve hundred and sixty years, reaches down to the year 1812, which, according to propheticel account, is the year 1794. And then, I do suppose the fourth vial will end, and the fifth commence by a new mortification of the Papacy, after this vial has lasted one hundred and forty-eight years; which, indeed, is long in comparison with the former vials; but if it be considered in relation to the fourth, fifth and sixth trumpets, it is but short, seeing the fourth lasted one hundred and ninety years, the fifth three hundred and two, and the sixth three hundred and ninety-three.

'And now, my friends, I may well be excused if I venture no further in giving you any more conjectural thoughts upon this present period of time. But seeing I pretend to give my speculations of what is future no higher character than guesses I shall still venture to add something to what I have already said. Therefore be pleased, *first*, to call to mind what I premised to the consideration of the seven vials, as the second preliminary, viz: that seeing the vials do (all of them) suppose a struggle or war between the Popish and Reformed parties, every vial is

to be looked upon as the event and conclusion of some new periodical attack of that first party upon this other, the issue of which proves at length favorable to the latter against the former. For if this be duly considered, it will let us see that great declining of the Protestant interest for some time, and great and formidable advances and new degrees of increase in the Romish party, are very consistent with the state of both these opposite interests under the vials. For as Rome Pagan was gradually ruined under the seals, under many of which it seemed to increase to outward observation, and to become more rampant than before, when yet it was indeed declining, so must we suppose it will be with Rome Papal: for monarchies as they rise gradually and insensibly, so do they wear out likewise. And, therefore, we must not entertain such chimerical notions of the fall of the Papacy, as if it were to be accomplished speedily or miraculously, as many have done: for as it rose insensibly, and step by step, so it must fall in like manner.

'To proceed with my other conjectures relating to the remaining vials, I do further suppose that,

'The *fifth* vial (Rev. xvi. 10, 11), which is to be poured out on the seat of the Beast, or the dominions that more immediately belong to and depend upon the Roman See—that, I say, this judgment will probably begin about the year 1794, and expire about the year 1848; so that the duration of it, upon this supposition, will be the space of fifty-four years. For I do suppose that, seeing the Pope received the title of Supreme Bishop no sooner than the year 606, he cannot be supposed to have any vial poured out upon his seat immediately (so as to ruin his authority so signally as this judgment must be supposed to do) until the year 1848, which is the date of the twelve hundred and sixty years in prophetical account, when they are reckoned from the year 606. But yet we are not to imagine that this vial will totally destroy the Papacy (though it will exceedingly weaken it); for we find this still in being and alive when the next vial is poured out.

'The *sixth* vial (Rev. xvi. 12, etc.) will be poured out upon the Mohammedan Anti-christ, as the former was on the Papacy; and seeing the sixth trumpet brought the Turks from beyond Euphrates, from their crossing which river they date their rise, this sixth vial dries up their waves and exhausts their power, as the means and way to prepare and dispose the Eastern kings and kingdoms to renounce their heathenish and Mohammedan errors, in order to their receiving and embracing Christianity.

'For I think this is the native import of the text, and not that the Jews are to be understood under this denomination of the "kings of the East," which is such an odd straining of it to serve a turn as I can not admit of. Now, seeing this vial is to destroy the Turks, we hear of three unclean spirits, like frogs or toads, that were sent out by Satan, and the remains of the polity and Church of Rome, called the Beast and the False Prophet, in order to insinuate upon the Eastern nations, upon their deserting Mohammedanism, to fall in with their idolatrous and spurious Christianity, rather than with the true Reformed doctrine; and these messengers shall be so successful as to draw these Eastern kings and their subjects, and with them the greatest part of mankind, to take part with them; so that by the assistance of these, their agents and missionaries, they shall engage the whole world in some manner to join with them in rooting out the saints. And here in a parenthesis Christ gives a watchword to His servants to be upon their guard in this hour of trial (Rev. xvi. 15). But when the Pope has got himself at the head of this vast army, and has brought them to the place of battle, called Armageddon—that is, the place where there will be a most diabolical, cunning, and powerful conspiracy against Christ's followers—then immediately doth the seventh angel pour out his vial, to their ruin and destruction.

'The *seventh* vial therefore, being poured out on the air (Rev. xvi. 17), brings down thunder, lightning, hail and storms, which, together with a terrible earthquake, destroys all the Antichristian nations, and particularly Rome, or mystical Babylon. And as Christ concluded His sufferings on the cross with this voice, "It is finished," so the Church's sufferings are concluded with the voice out of the temple of heaven, and from the throne of God and Christ there, saying "It is done." And, therefore, with this doth the blessed millennium of Christ's spiritual reign begin, of which, and what may be supposed to follow, we took some notice above.

'Now, seeing these two vials are, as it were, one continued,—the first running into the second, and the second completing the first—the one giving us an account of the Beast's preparations for warring againts the saints, and the other showing the event of the whole.—there is no need to give you any conjectures about the conclusion of the sixth vial, or the beginning of the last; only you may observe that the first of these will probably take up most of the time between the year 1848 and the year 2000; because such long messages and intrigues (besides the time spent before in destroying the Turkish Empire), and preparations for so universal a war, must needs take up a great many years; whereas our blessed Lord seems to tell us that the destruction of all those His enemies will be accomplished speedily, and in a little time in comparison of the other vial. Supposing, then, that the Turkish monarchy should be totally destroyed between 1848 and 1900, we may justly assign seventy or eighty years longer to the end of the sixth seal, and but twenty or thirty at most to the last. Now, how great and remarkable this last destruction of the Papal Antichrist will be, we may guess by that representation of it in Rev. xiv. 19, 20, where it is set forth under the emblem and character of the great wine-press of the wrath of God (which can refer to nothing properly but the event of the seventh vial, as I might show at large had I time). Now this wine-press is said to be trodden without the city (viz: of Jerusalem, or the Church, seeing this is called the city in Scripture style, as Rome is called the great city), in Armageddon (Rev. xvi. 16), which may bear allusion to the Valley of Decision (Joel iii. 2, 12, 14). However, the greatness of this slaughter appears in this, that the blood is represented to flow in such a current as to reach even to the horse-bridles, viz: of the servants of God, employed in this execution; for, without doubt, this relates to what we have in Rev. xix. 14, which I beseech you to compare with this place; for ye will find that a large account is given of the fall of Babylon, chapter xviii., and of the triumph of the Church upon her final victory over this enemy, chapter xix. 1, etc. And among other things spoken of relating to the battle and victory obtained at Armageddon, ye have this account of the General and His victorious army (Rev. xix. 11, etc.): "And I saw heaven opened, and behold a white horse; and He that sat on him was called Faithful and True; and He was clothed with a vesture dipped in blood, and His nams is called The Word of God. And the armies which were in heaven followed Him upon white horses; and He treadeth the wine-press of the fierceness and wrath of God. And I saw the Beast, and the kings of the earth, and their armies, gathered together to fight with Him that sat on the horse, and against His army. And the Beast and the False Prophet were taken, and both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth; and all the fowls were filled with their flesh." And now, to return to the representation of this slaughter by the wine-press of blood (Rev. xiv. 20), it is further said of it, that it flowed to the height of the horse-bridles for the space or extent of sixteen hundred furlongs; so that Armageddon seems to be denoted here, in the extent of it, as the field of battle, which is now turned into the field of blood. Now, what place can we imagine to be so properly meant by this as the territory of the See of Rome in Italy which (as Mr. Joseph Mede, who first made this observation, says), from the city of Rome to the farther most mouth of the river Po and the marshes of Verona, is extended the space of two hundred Italian miles—that is, exactly sixteen hundred furlongs, the Italian mile consisting of eight furlongs?'

ADDRESS BY DR. HORATIUS BONAR.

CHRISTIANS, THE LIGHT OF THE WORLD.

We ask how it is we shine? We shine with light from Him who is "the Light of the world." We ask—When did we begin to shine? and we answer—When first we came into contact with that Light; or, to speak without a figure, when first our eye rested on the cross of Christ, then the light began to shine into us, and then the light began to shine out from us. We became lights of the world from the first moment that in believing we received light for ourselves.

Again we ask, What is there that hinders this light from shining? And I put this question, because it seems to me one of the most important in connexion with our subject to-day. What hinders the Church's light from shining? What hinders our own personal light from shining? And I answer—there are many things just now hindering that light, and preventing it shining out in its brightness as it ought to do. I mention first of all *worldliness*. I hardly know anything that more seriously mars the Christian light than worldliness in any shape whatever. It may not be the coarse worldliness of other days; if it be even refined worldliness, it is enough to mar our light. Gaiety, folly, a life of pleasure, a thousand things that the world has adopted as its own special things—its own special amusements, it may be—when they find entrance into the Christian man's soul, immediately the light begins to shine dim. Oh, brethren! beware of worldliness. "Love not the world"—it will darken your light; "Love not the world"—it will make you a useless Christian; "Love not the world"—it will make you an unsuccessful and timid warrior, if you be one at all; "Love not the world"—"If any man love the world, the love of the Father is not in him."

Another serious hindrance to your light shining is *fickleness of opinion in doctrine*. I know not anything that more detracts from the weight of the Christian man's character than his being carried about with every wind of doctrine. It dims his light; it makes men suspicious of him; it makes them feel, "We cannot trust that man's light; it may be false light after all; he is continually shifting; he has not much confidence in his own light. He may have one light to-day, and another to-morrow." Oh! beware of fickleness of opinion; "Be ye steadfast, unmovable." There are ten thousand opinions abroad, but in the midst of them let us be determined to remember the Psalmist's words, "I have stuck unto thy testimonies; O Lord, put me not to shame."

Again, *inconsistency* is a most serious marring of our light. If in anything, whether in worldliness or not, whether in fickleness of opinion or not, I speak or act unworthily of the name I bear, so that the world can point to me—"There is an inconsistent Christian! There is one of your praying Christians!" If any man can thus point to my inconsistency, then my light is dim, if not quenched. Let us be Christians out-and-out; Christians always, instead of Christians never.

And again I notice another dimming of the light attendant upon a *low spirituality* or a low degree of holiness. Let us seek to rise higher and higher, "forgetting the things that are behind, and reaching forth unto those things that are before."

Another thing that dims our light is *prayerlessness*. Oh, brethren! learn the meaning of the Apostle's words which we have repeated a thousand times over—"Pray without ceasing." Learn what it is to get daily a new light upon our path from the throne, from the glory that rests upon the throne of grace, between the cherubim.

Let us drink in every morning new light, that we may go forth, with our faces shining, shining upon a dark world!

I mention these things—they are but a few—but there are other things that do most seriously hinder our light, and hinder us from being as we should be—lights in the world. Never let your light grow dim.

Wherever you be, Christians, shine brightly; do not, when reminded of the example of John the Baptist, say, "That is John the Baptist, and I dare not expect to be such as John the Baptist was." You *are* expected to be such as he was—to be burning and shining lamps, and to let the world know what light it is that comes from you.

We little know how much in the way of indirect influence we exercise in being lights of the world. We do not need to obtrude our light forcibly upon men. Light is always best when it exercises a silent influence. And the influence of light is a blessed one, whether it comes directly from the cross of Christ, or indirectly from us who have seen that cross. The power of light is a liberating power, and we carry liberty with us when we shine. The power of light is a healing power, and we carry health with us when we shine. The power of light is a strengthening power, and we carry strength with us when we shine. Ever let us shine, and remember that if the world be not the better for us in these respects, it will be the worse.

An inconsistent Christian, or a Christian whose light has gone out, whose lamp has ceased to burn, is a most injurious Christain. He cannot be a medium one; he must either benefit the world, or the world will be the worse for him. Beware of having the name of Christ and not witnessing for Him in the light of your daily life, and thereby influencing for good the dark world by the light—we may call it feeble—which shines from you. It was said of John the Baptist "Many shall rejoice at his birth"—not merely that they stood round his couch and were glad at his birth; but many, everywhere, rejoiced that that child was born. Oh! is it not a blessed thought, that if we were all living out the life we should live, and showing the light we should give out, there are thousands yet unborn that would bless the day when we came into the world! "Many shall rejoice at his birth." And now I close with the words with which I began—"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee!"

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WILLIAM TAYLOR.

No man of modern times, has given greater evidence of being divinely called to the work of the Christian ministry, than WILLIAM TAYLOR. His career has been one of marvelous success, and has resulted in the salvation of untold thousands. It matters not how irregular or eccentric his line of operations may have been, in the fundamental item of *soul saving*, we challenge the world to produce his equal. He has preached to more people, traveled over a wider portion of the earth, labored under a greater variety of embarrasing curcumstances, endured more hardships and sacrifices, and accomplished more, in what might be called the legitimate fruit of ministerial toil, than any other living man. Far beyond all evangelists known in the present or past history of Christianity, he has pushed his personal efforts to promote the kingdom of God, and stands out in peerless strength and moral grandeur, a perfect prodigy of excellence, energy, simplicity, and spirituality. The singular problem of his life and work, has no solution, except in the fact of his earnest and devout piety. He undoubtedly has a richly endued imagination, and possesses numerous elements of pulpit power in the highest degree. His mind is somewhat after the type of his body, robust and full of vitality, and kept under the most thorough and Scriptural control. He is genial, fraternal, and deferential. There is nothing about him pretentious or assuming. No cant or special style, but everything that is grand and glorious. He blends strange extremes. We doubt if there ever lived a man, with more intense domestic affections and interests. Yet he is only an occasional visitor to that dearest spot on earth, called home. He is gentle as a lamb, and yet bold as a lion. We seriously doubt if he knows how to be afraid. He seems in the fullest sense to have *given all to Christ*. The secret of his power, and the true cause of his success are that early in his ministerial life, he attained the blessing of entire sanctification. Ever since that event, he has been pre-eminently effective in his labors.

For some years, and indeed until the present movement in South America, he has persistently refused all contributions for his own support. He has sustained himself and family, and in good part his work, by the sale of his books, which have been sold at the usual rates. Hence we have called him a "self supporting institution." His recent movement in South America, brought him into contact with some of the leading citizens of the countries he visited, and in the short space of six months, he has opened the way to twelve important centres of evangelistic and educational effort, and the laborers requisite to occupy the fields, and all their needed appliances of toil and support, even including their traveling expenses, are provided for. At this moment the expedition is under way. All this remember, in the space of abont six months. True he travelled as a steerage passenger, and supported himself two months on seventeen cents a day. Of course he smoked no ten cent cigars, and had no costly entertainment at metropolitan hotels. Yet he lived and even grew stronger for his work. The missionaries and laborers he sends out, will receive a comfortable support where they labor.

Is the reader surprised? We only reply, it is the opening of the new dispensation. The time has come when marvelous achievements will occur. Bro. Taylor has no "red tape." He can't use this in his field for two reasons;—first, *it costs too much*: secondly, *it amounts to nothing*. He has no money to waste in this way, nor can he take the time required to do so. He means business, and aims at immediate results. He is not cut out for reposing in the midst of affluence, but was intended to do something in the way of hard work, for God and humanity. He would feel vastly more comfortable after a *field day's* work for the cause to which he has given his life, to lie down on a couch of straw and use a Chinese pillow, than to repose in costly munificence in the palaces of wealth and renown. He seeks the salvation of souls and the glory of God. The time to do him the honor he richly deserves, has not yet come. Yet, be it known by all concerned, the people confide in him, and will sustain him in his Pauline line of operations. No man has more thoroughly won their esteem and approval. His treasury cannot get into debt. There are no office investments or expenses. Give him the equivalent in money, of some showy and expensive arrangements we know of, and he will demonstrate that he can set the world in a blaze, while others are lighting their match. God grant some generous man, who wants to put his money at work, in developing men who resemble Taylor, may be inspired to do something to aid him to meet the emergency, which is found in cases over and above and beyond, those he has opened and provided for. He can't be induced to take a dollar for his personal support—not a dollar. But we know he needs considerable to meet exigencies that are occurring. Give him what is needed simply to administer some church funds, and he will have missionaries, teachers and laborers, all over the territory occupied by our South American cousins, and the means of reforming and saving the nations dwelling there will be in active and efficient operation in five years from the present date. God bless him, and bless all who help him.—(*Christian Standard.*)

TELEGRAPHIC NEWS.

London, July 25th: The *Times* announces that the following are the reforms required by England in the Asiatic Provinces of Turkey, viz, that the tenure of office of the Governors be fixed, that competent judges be appointed, that the efficiency of the Police be assured, and that the farming of the taxes be abolished.—The prorogation of Parliament is fixed for the 20th August.

Rome, 25th: The agitation in Italy respecting the Tyrol and Trieste is subsiding.—His Holiness the Pope meditates sending the Pontifical Internuncio to England.

London, 26th: The House of Commons last night agreed to an annuity of £10,000 to be paid to H. R. H. Prince Arthur (Duke of Connaught). A dilatory amendment was brought forward by Sir Charles Dilke inquiring for precedents, but it was rejected by 320 against 33 votes.]

Constantinople, 26th: The Turks have evacuated the fortress of Shumla, which the Russians have occupied.—The Porte has given its consent to the occupation of Bosnia and Herzegovina by the Austrians until order is restored; the military will replace the civil authority.

London, 27th: Government has disclaimed any intention of dissolving Parliament next autumn.—The Pan-Anglican Synod at Lambeth Palace has closed. The Bishop of Bombay in his address advocated habitual confession in the English Church.—Consols 95¾.

Vienna, 27: The Austrian Proclamation to Bosnia and Herzegovina on the occasion of the occupation of those Provinces, states that the Austrians come as friends with the sanction of the Sultan, and that they will make it their duty to protect life and property.

London, 28th: The Opposition party in both Houses of Parliament are harassing the Government with questions respecting the Anglo-Turkish agreement. In the Lords Lord Cranbrook (Secretary of State for India), in reply to a question put on the subject, complained and challenged a direct attack on the policy of the Government.—The Lord Mayor yesterday gave a grand banquet at tha Mansion House in honour of Lords Beaconsfield and Salisbury and the Conservative members of both Houses of Parliament.—Lord Beaconsfield, in his speech, denied that Greece had been deserted at the Congress, and said that her interests had been always considered.—He spoke in eulogistic terms of the Sultan, and defended the convention signed between Turkey and England on the 4th June last for the cession of the Island of Cyprus, which, he said, was made as the Treaty sf Berlin was not sufficient to maintain the peace of Europe. The convention would diminish and not increase England's responsibility, and His Lordship added that the Crimean War would never have happened if England had spoken firmly at the time.

30th: In the House of Commons last night, Lord Hartington's motion with reference to the policy of the Government came on for hearing. His Lordship, in his address to the House, attacked the policy of the Government in dealing with Greece at the Congress, and said that the Convention signed with Turkey for the cession of the Island of Cyprus was a breach of international law. It was not the Asiatic Provinces of Turkey, but Persia, which was more within the grasp of Russia, and was, moreover, the real road to India. His Lordship added that by the occupation of Cyprus a conflict with Russia had been brought nearer by a century, and England had approached one thousand miles closer to Russia, leaving her (England's) base of operations behind. He said that the wish of the Opposition was to awaken the country to the dangers which threatened it while there was yet time to retreat with honour from the position the Government had taken up.—Mr. Plunket moved an amendment proposing indirectly a vote of confidence in the Government.—The Hon. R Bourke said that England had never been more favourably regarded or had more influence abroad than at the present movement, and the Anglo-Turkish agreement would not hurt Russia unless she assumed an aggressive policy. Unless Turkey executed the reforms required of her, England would abandon the guarantees given in the Anglo-Turkish convention and reconsider the position of the Asiatic Provinces of the Porte.—The debate was eventually adjourned till July 30th.—Consols 95½.

Berlin, 31st: Negotiations for a compromise are proceeding between Prince Bismark and the Pontifical Nuncio.

London, 31st: A debate has taken place in the House of Lords upon the Protocols. Lord Granville protested against them, whilst Lord Beaconsfield defended them because Mr. Gladstone had termed the policy of the Government insane, and deprecated any inuendo being cast against that policy. The Opposition urged it to be their duty to take the opinion of the House.—The debate in the Commons on Lord Hartington's motion was resumed last night, when Lord Sandon spoke in defence of the policy of the Government. Mr. Gladstone, in a speech lasting three hours, denounced the policy as mad and unconstitutional, and said, moreover, that the Government had incurred enormous responsibility. He defended his attack on Lord Beaconsfield on the grounds of liberty being allowed in speeches.—Mr. Ewes replied, and the debate was afterwards adjourned until the 1st August.—Mr. Fawcett presented to the House the petitions from Bengal and Madras against the Licence Tax lately levied in India. —A letter from Lord Beaconsfield in reply to Mr. Gladstone's attacks has appeared, in which he promises to furnish a list of the offensive epithets used by Mr. Gladstone in speaking of the Government. Meanwhile his Lordship quotes from the speeches last made by Mr. Gladstone at Oxford and Bermondsey.—The Select Committee of the Commons appointed to enquire into transport and the employment of Indian troops abroad, has been dissolved owing to the lateness of the season.

Belgrade, 31st: A state of anarchy exists at Serajevo, in Bosnia, where an insurrection has broken out against the Turkish authorities headed by Ismail Loja, who is distinguished by the atrocities he has committed on Christians.

Berlin, August 1st: The elections for the German Parliament have resulted in a signal defeat of the Socialist party nevertheless the number of Socialist members has increased.

Rome, 1st: Cardinal Franchi, the Pontifical Secretary of State, died to-day.

PASSENGERS SAILED.

Per P. and O. Str. *Cathay*, 26th, for Continent:

For Southampton.—Capt Chapman, Mrs Gr... Mr Abdulla, Mr H B Addis, Mr and Mrs Ainslie, and Mr Robert...

For Brindisi.—Mr A Blair, Hon'ble C A Turnbull and Mr Whitefield,

For Venice.—Mr P H Moore, and Mr C H Crowfoot.

Per Str. *Arabia*, August 1st:

For Marseilles.—Mr J E Monnier.

For Genoa.—Dr J Gerson da Cunha, Rev Brother Joseph, Mr Robert Candle, Mr J A Hickman, Mr A Mazey, Mr Frank Allen, and Mr G Elliott.

For Port Said.—Mr L and Mrs Greiff.

For Suez.—Mr P Skinderoglough and one Sister.

Per P. and O. Str. *Geelong*, 2nd:

For Southampton.—Mr and Mrs R H Spitta, Lieut Col J B B Clarke, Comdr H H Washington, R N, Mr G Ball, Lieut Saunders, Mr Norrish, Sergeant Stanwell, and Mrs Stanwell.

For Brindisi.—Capt and Mrs Sanderman and two Infants, Mr A E C Casey, Mr and Mrs Wilson, Capt E Tweedlow, M... and Mr Ker.

For Venice.—Major Sharp, and Mr Gordon.

PASSENGERS ARRIVED.

Per P. and O. Str. *Hindostan*, 30th:

From Southampton.—Mr G Oliver, Miss Thomson, Miss Opperman, Miss A H Jopp, Major H Prendergast, Mrs Wilson, infant, and two children, Mr J Goldsworthy, Mr W C Bennett, Capt W H McMath, 2nd Lieut Ostrehan, Dr W H Powell, Mr J Miller, Capt J Cooke, Mrs M Lee, Mr T D Beighton, Lt J S Collins, Rev T Craven, and Mr G Thompson.

From Brindisi.—Mr and Mrs Saunders, Mr H Risley, Mr A J Miller, Mr R F Collier, Mr S Melville, Mr W A Trevor, Mr Jn Craik, Mr Duffus, Capt McGregor, and Mr A V Palmer.

From Venice.—Mr W Grant, Major and Mrs Trevor, Miss Elliott, Mr and Mrs Normandy and Miss Normandy, and Mr S Amuddin.

From Suez.—Lieut Col Hills.

From Aden.—Mr Lawrence.

Domestic Occurrences.

MARRIAGE.

CRISP—MYATT—July 24th, at St. Thomas' Church Sattara, by the Rev. H. L. Onslow, Henry C. Crisp, to Miss Mary A. Myatt.

DEATHS.

WHITE—July 23rd, at Bhownuggur, Kathiawad, of acute diarrhœa, Charles White, C. E, son of the late B. White, Esq., Inspector General of Hospitals, Bombay Army.

WEBB—July 23rd, at Bandora, the wife of Mr. Alfred Webb, Superintendent of Slaughter Houses, aged 45 years.

CLARKE—July 28th, at Malabar Hill, Colonel R. T. Clarke Assistant Commissary General.

JOHN—July 29th, at Malabar Hill, Fred, infant son of Harry John, aged 14 months.

SINCLAIR—July 31st, at No. 31, Marine Street, Fort, Thomas Lindsay Sinclair, of renal dropsy, deeply regretted.

"BOMBAY GUARDIAN."

Subscriptions received from 27th to 3rd August 1878, at the new rate.

J. G. Tomlinson, 3rd Sept. 1878, Rs. 1; G. A. Bode, 18th June 1878, 3-8; A. H. L. Fraser, 31st Dec. 1878, Rs. 7-10; R. W. Waller, for Postage 15th June 1878, Rs. 0-2; Miss L. G. Blacknar, 1st May 18... Rs. 7-10; T. L. Granger, for Postage 30th June 18... Rs. 0-13; Stanley Murray, 31st October 1878, Rs. 7-10; A. C. Blomfield, 24th May 1878, Rs. 3; Captain R. S. Simpson, 31st Dec. 1878, Rs. 6; John Thomson, 31st Dec. 1879, Rs. 50-3-2; General W. C. Stileman, 15th June 1879, Rs. 37; Rev. A. C. Grieve, 31st May 1879 Rs. 6.

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